

ZION'S HERALD AND WESLEYAN JOURNAL.

Published

Vol. XVIII. { A. STEVENS, EDITOR.
FRANKLIN RAND, Agent.

TO A CHILD, EMBRACING ITS MOTHER.

BY T. HOOD.

Love thy mother, little one!
Kiss and clasp her neck again—

Hereafter she may have a son—

Will kiss and clasp her neck in vain,

Love thy mother, little one!

Gaze upon her living eyes,

And mirror back her love for thee—

Hereafter thou may'st smoulder sight—

To meet them when they cannot see,—

Gaze upon her living eyes!

Press her lips the while they glow—

With love that they have often told;

Hereafter thou may'st press in woe,

And kiss them till thine own are cold,

Press her lips the while they glow.

O, revere her raven hair,

Although it is not silvery gray,

Too early, death, led on by care,

May snatch, one save dear look, away—

O, revere her raven hair!

Pray for her, at eve and morn,

That heaven may long the stroke defer,

For thou may'st live the hour fours.

When thou wilt ask to die with her,—

Pray for her, at eve and morn!

For the Herald and Journal.

THE YOUNG PIONEER.

After parting with the family where he had been so kindly entertained, and who took such a lively interest in the welfare of the young stranger, for some little distance he had to contend with the violence of the storm, which disputed with him every step of the way. But, having soon gained the shelter of woods, he found it more tolerable. It gave him a friendly protection from the pelting of the storm, and severity of the cold.

His situation having now become comparatively comfortable, he spurred on his horse, and took courage. But so deep was the snow, he soon became weary, and his agility moderated to a slow pace. Sometimes he doubted the practicability of getting to his place of destination for the day. But he pressed forward, passing now and then a cut down or cleared up spot, each having a log cabin and hovel. But these were few, and far between. Sometimes the white capped hills and mountains showed themselves through the openings, but presented to the eye a gloomy, comfortless, uninviting aspect. From the time of his parting with the affectionate family, in the morning, until late in the afternoon, he met no human being, heard no human voice, and saw no human footsteps. At long intervals, he saw only the curling smoke ascending from the lonely cottage, which gave indications that man lived there, blent with the comfort of a cheerful fire and covert from the storm. So inclement was the day, that none but a Methodist preacher ventured to contend with the furious elements of cold, and wind, and snow. But though the men of the world, may think themselves happy in being exempted from the privations, and physical, mental, and spiritual afflictions of itinerant preachers, yet the self-sacrificing herald of the gospel of Christ Jesus has sufficient inducements to suffer for all things, and to endure all things, in consideration of the great, and glorious recompense of reward on high.

Sometimes past mid-day he began to be cold, and weary, and hungry. His privations and sufferings pressed heavy upon him. He thought of home, of friends, and past comforts. He derived no satisfaction from the thought that God could provide a table in the wilderness. While he thus reflected he was tempted by the devil. He thought of Christ in the wilderness, and took the sword of the spirit and repulsed him.

After this he was much comforted. He had that bread to eat that the world knew not! O, how happy! In good earnest, before he was aware of it, upon the top of his voice, he began to sing praise to God. He made the howling wilderness echo with him.

"Ye mountains and vales, in praises abound,
Ye hills and ye dales, continue the sound;
Break forth into singing, ye trees of the wood,
For Jesus is bringing loss sinners to God."

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THE LICENSE QUESTION.

Satan fears "his time is short" in the rum business, and acts, through his emissaries, towards good Deacon Grant, in disturbing his temperance meetings, some as we expected he would, from the description given of him in *holy writ*. Stand firm, friends. Now is your time of battle; be wise as serpents, harmless as doves, fearless and calm, united and persevering.

RECOGNITION.

CONCISE HISTORY OF THE ENGLISH BIBLE.

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In the reign of Henry the Fifth, a law was passed, "That whoever should read the Scriptures, in their mother tongue, should forfeit land, cattle, body, life, and goods, from their heirs for ever, and be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." And between 1461 and 1493, Faust, or Faustus, who undertook the sale of Bibles at Paris, when printing was then unknown, narrowly escaped punishment. He was taken for a magician, because he produced them so rapidly, and because one copy was so much like another.

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Sth. If members of other classes are present, let them on no account be spoken to, to take up the time that belongs to the class.

9th. Before you close by prayer, mark your class book, and call over each name, in the hearing of your class, making an inquiry concerning those who are absent.

10th. If any are reported to be sick, or in affliction, let the prayer be offered for such, or for any particular case among those present, and pray short.

11th. Hold your meeting "but one hour," and this you can do, if you observe the preceding and following rules.

For the Herald and Journal.

RULES FOR CONDUCTING CLASS MEETINGS.

Mr. Editor.—The following rules for conducting class meetings, were recommended by Rev. B. Otherman, Presiding Elder on Boston District, to the class leaders of the Bromfield Street Church, July 31, 1857, but would be quite useful to some others:

1st. Always spend a few moments in your closet, in prayer and self-examination, before going to your class.

2d. Begin exactly at the time appointed, whether there is but one or more, besides yourself, present.

3d. Never sing but one verse at the opening of the meeting.

4th. Pray very short; pray not for every body, nor for every thing; but pray for your class, and only for your class, and for the present meeting.

5th. Never make a speech, or exhortation, after the prayer; but state, in a few words, some particular exercise of your own mind.

6th. In speaking to your class, ask not the unmeaning question, "How do you enjoy your mind?" but let the question be in reference to some Christian duty, or some particular Christian grace, such as, "Are you uniform in family prayer?" "Do you fast?" "How often do you visit your closest?" "Are you holy in your example before your family?" "Is the love of God now shed abroad in your heart?" "Have you now the direct witness of the Spirit?"

7th. Allow no one to speak long; stop them short if they attempt it; better one suffer than many.

8th. If members of other classes are present, let them on no account be spoken to, to take up the time that belongs to the class.

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Published by the Boston Wesleyan Association for the New

BOSTON AND PORTLAND,

may pass away, places and distances may be lost in oblivion, but the unaffected kindness of this Christian female can never be forgotten. This act of hospitality is on record for eternity. This amiable woman was not a Methodist, but a member of the Baptist communion.

ELDAD.

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It was now late in the afternoon; and he came to a place where

For the Herald and Journal.
REPORT ON SLAVERY,
OF THE N. E. CONFERENCE.

Though, for several years past, at our annual gathering, we have expressed our views respecting the great evil of American slavery; yet the continually varying aspects of the anti-slavery cause, combined with its great importance to the cause of humanity and religion, seem to require that we should continue thus to express our sentiments and bear our testimony in reference to this subject. And we think that the present state of the enterprise, especially, calls upon us to define *debet*, and to set forth fully *right* and *wrong* in regard to the moral character of slave-holding, and our duty in regard to those who are guilty of that practice.

1. What we understand by slave-holding. Much of the discussion, and many of the divisions, that have occurred among the friends of the slave, we think, may have been occasioned by a misconception as to what constitutes slave-holding; and we are fully aware of the difficulty of giving such a definition of the term, or such a description of the thing, as to satisfy such as are unwilling to take a decided stand against this great evil, of their hypothetical speculations. But that we may understand ourselves, and that the candid may understand us, we would say, that inasmuch as a slave is defined by the slave code, to be one who is deemed, taken, repudiated and adjudged as the chattel personal, in the hands of his master oppressor, to all intent and purposes whatsoever, a slave-holder is one who acquires, repudiates, and adjudges a fellow being to be his property, and regards him or her as such, thereby subjecting him or her to all vicissitudes incident to property. A master may release a captive, and by virtue of the ransom price he has paid, defend the master against the claim of the captor, but he does not regard that man as his property. The captive thus ransomed is not a slave; nor is the ransomer a slave-holder, though the right of the captor, such as it was, is transferred to him. To constitute a man a slave-holder, then, in the sense we use the term, requires his own voluntary act of holding and regarding a fellow being as his property, or voluntarily sustaining such an act to him, as to subject him to the vicissitudes incident to property.

2. The moral character of slave-holding. That the Creator never designed man for an article of merchandise, or property, is abundantly evident, both from his revealed word, and from the constitution of man himself; the abstract relation of slave-holder and slave, is most clearly abhorrent to God, and to nature, and being contrary to nature, it could have been commenced only by cruelty and injustice; and being in its continuance contrary to nature, it can be continued only by the same means.

The first slave must have been obtained by theft or robbery; and as every child does properly and rightfully belong to its parent, under God, therefore, we see that, by force and violence from those parents, it is taken by an act of theft or robbery; and as the faculties of every man do, unless forfeited by crime, properly and rightfully belong to himself, under God, whenever he is deprived of the man himself; the abstract relation of slave-holder and slave, is most clearly abhorrent to God, and to nature, and being contrary to nature, it could have been commenced only by cruelty and injustice; and being in its continuance contrary to nature, it can be continued only by the same means.

Slave-holding then, we believe, can be continued only by daily and hourly acts of violence and robbery. But if it could be admitted that there is nothing in the act of slave-holding, but the injury to the slave, yet the consciousness that do, always have, and will continue to believe, always will result from such acts, would, were we to reason on this as we do on other subjects, stamp its character with the deepest criminality.

When we look upon the slave-holding portion of our country, we see that the most sacred social ties are broken asunder, with the greatest frequency and indifference, on the part of the oppressor; female virtue is violated, not only with impunity, but often with a reward to the ravager; the most ignominious and cruel punishments are inflicted, upon the most trifling pretenses; and we see moral and mental dereliction pervading the victims, such as may well cause human to dash and weep. And when we inquire why these things are so, we are compelled, I think, to say, that what ever may be said of the kindness and tender heartedness of some slave-holders, yet these things are the natural and legitimate results of the system.

We ask, then, can that system be right, under any circumstances, from which such enormities may, and do, continually result? We pronounce traffic in intoxicating drinks sinful, because mischief does often, though perhaps not necessarily, result from it; and on the same principle, we pronounce wrong, and prohibit indiscriminate traffic in many other articles; and can we say that slave-holding is right, when such enormities do, and even will, result from it?

Regarding this system, then, (as we do) as a most flagrant violation of the most sacred rights of man, a daring usurpation of the prerogatives of the Deity, a destroyer of knowledge, virtue, and piety, and a fruitful source of the most loathsome and heaven-defying crimes, we do, and must regard it, not only as a great sin, in the sight of a holy God, but, in the language of our venerated founder, we regard it as the sum of all villainies.

3. The moral character of slave-holders. It need not be said that a sin implies a sinner; and when it is admitted that a slave-holder is a sinner, who is the sinner? The first dictate of common sense would answer, that the slave-holder must be the sinner, and we can conceive of but two considerations, that could secure him from the guilt—the one is, unavoidable ignorance, and the other, uncontrollable necessity.

Can either of these exist so as to excuse from guilt the American slave-holder of the present day? That he may be ignorant, we admit, and so were the Jews who slew the Prince of Life, but that he is necessarily ignorant of the character of his acts, we cannot believe, so long as we see the means of his enlightenment available.

Meanwhile, we can oppose war in general; we scatter around the world, under an uncontrollable necessity to hold his slaves, and regard them as his property? We do not ask, if it would be convenient, or profitable, for him to emancipate them; but we ask, is emancipation impossible?

It was not impossible for a Daniel to worship his God, notwithstanding the edict of the king; nor was it impossible for the three worthies, despite the laws of the Medes and Persians, to refrain from idolatry. And recent instances of emancipation, that have occurred in different States, we think, fully demonstrates the practicability, and therefore, the duty, of emancipation to every man.

We must, then, for the good of every person, who holds, treats, and regards a fellow being as his chattel, or voluntarily sustains such a relation to him, as to render him liable to the vicissitudes incident to property, as guilty, in the sight of God, of a heinous crime, which, if not repeated, is sufficient to exclude him from the kingdom of grace and glory; and we cannot, therefore, regard such a person as a proper subject of church membership and communion.

We are aware, then, to such a conclusion, that there are many, whom as men and Christians we highly esteem, and whom we esteem not the less, because of their entertaining opinions differing from ours; and we are aware, too, that many hard terms may be applied to us, for entertaining and expressing such opinions; but when the sober investigation of truth clearly conducts us to a conclusion, we have no alternative; we must, as honest men, embrace it, and if it has a trial affecting the interests of religion and humanity, we must do it. Christianity expels and defend it, however unpleasing the position in which it may place us, in reference to some of our brethren. Entertaining such sentiments, and views on this subject, we would recommend to the Conference the adoption of the following

RESOLUTIONS.

1. That slave-holding, as above defined, being, in itself, and necessarily, sinful, and it being clearly shown, by the instances of emancipation that have occurred, that emancipation in any State of this Union is practicable, and being fully convinced of its moral character, we do, therefore, resolve, that we cannot recognize or fellowship, as Christian, any person, who is guilty of this sin; nor can we acknowledge, as a sister church, any organization that clearly permits or sanctions this sin in its members.

2. That believing slavery to be the great sin of this nation, and that much of the responsibility of its continuance rests upon the churches of this land, we regard it as our most urgent duty, to use our influence and exertions, as Christian ministers, as philanthropists, and as citizens, to extirpate this sin from the church and from the nation.

3. That in reviewing the past history of the anti-slavery enterprise, though we see some things, which, so far as we can discern, we could wish to have been otherwise, yet in the leading doctrines and measures of the friends of this cause, we recognize the guiding hand of infinite wisdom, and in the

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results that have followed those measures, we recognize the approval of Heaven; and we would therefore take encouragement to persevere in this work, until every sinner shall fall from the ranks of our brethren, and all the oppressed go free.

Lynn, Mass., May 3.

Note.—The publication of the above reports, in the Christian Advocate and Journal, is respectfully requested, by order of the N. E. Conference.

C. Adams, Secretary.

HERALD AND JOURNAL.

WEDNESDAY, MAY 19, 1847.

THE HERALD!

Some of our brethren were disposed to rap us a little, at the New England Conference, on our alleged war spirit, but spared us out of mercy, we suppose. Perhaps a word of explanation on the course of the Herald, in regard to such matters, may not be out of place.

The receipts of the society for the year ending the 1st instant, have been \$17,517; and the expenditures, \$17,908. This does not include the amount raised by auxiliaries, and expended on local objects; nor considerable sums raised directly by the Secretaries, and left in the places where raised, for similar purposes.

The preaching of the gospel, Sailors' Homes, Bibles, tracts, evangelical books, and the fidelity of pious masters, officers, and sailors, have all been used by the Holy Spirit, to bring seamen into the dearest haven.

At the close of the report, Mr. Spaulding also read a letter from the king of the Sandwich Islands, (through Hon. R. C. Wyllie, of the foreign office,) dated Honolulu, November 28, 1846, in which the society was spoken of in terms of great commendation; and Charles J. Jones, a trim, intelligent, and hardy-looking man, who (as we gathered from his remarks) had for ten years been a sailor, and had experienced all the vicissitudes of a mariner's life, since the twelfth year of his age, and Rev. Dr. Krebs, delivered addresses.

A collection was then taken up in aid of the funds of the society, after which a brief and closing address was made by the Rev. A. B. Van Zandt, of Newburg. The doxology was then sung by the choir, and a benediction pronounced by Dr. Edwards, in conclusion of the evening services.

THE MAGDALEN SOCIETY.—The Magdalene Female Benevolent Society, held its fourteenth anniversary, on Monday afternoon, at the lecture room of the Bleeker Street Presbyterian Church. The exercises were conducted by the Rev. Dr. Mason, a prayer was offered by Rev. Mr. Hatt, and the report was read by the Rev. Charles C. Darling. From the Treasurer's report we gather the following particulars:

Expenditures.—For supplies, \$737.60; fuel, \$128.52; furniture, \$18; chaplain, \$540.35; house expense, \$126.83; on mortgage, \$120; printing, \$30. Total, \$1,701.30.

Receipts.—Old balance May 1, 1847, \$8.22; from Dr. Bartholp, (deceased,) \$500; from Geo. Douglass, \$100; from J. H. —, \$100; from James Lenox, \$50; from Misses Lenox, \$25; from Canal Street Church, \$20; from ladies of Chelsea, \$5; from ladies of New Haven, \$73.25; and sundry gentlemen, \$55.50; from sinking fund, \$165.50; from sundry subscriptions, \$459.37; from work of females, \$110.70; from balance due treasury, \$6.76. Total, \$1,701.30.

From the report of the directresses, we gather the following:—The object of this association is to reform the Magdalene of the city of New York, and take care of them until they can find employment. It is designed for the penitent, and not for those who intend to return to the error of their ways. The number of individuals who have been admitted into the institution during the past year, was sixty. A greater number might have been secured, but the funds of the institution would not allow. Not a single death had occurred during the past year, although some of the inmates had been quite ill. The sum of the inmates is occupied by making clothing, and performing domestic labor, which may be of service to them hereafter; and religious services are held on the Sabbath, for their especial benefit. The report contains a number of incidents, illustrating the good which was accomplished by the society last year.

The meeting was addressed by the Rev. Mr. Seudler, of the Methodist church, and Rev. H. S. Carpenter, of the Presbyterian persuasion. On Mr. Carpenter taking his seat, an appropriate hymn was sung, and a concluding prayer was offered by Rev. Dr. Mason, when the meeting adjourned.

The Alliance and the Slavery Question.—The friends of the Evangelical Alliance commenced its sessions on Friday morning last, at the vestry of Dr. Skinner's church, N. Y., and Dr. Cox read the formula to be signed by those who wished to become members of the Alliance. Men were apt to make mistakes with regard to God's providence. If the spirit of God would not compel them to tear down all denominational barriers, then this glorious cause would come to nought. But he would compare it to the plant planted wrong end down. With difficulty, perhaps, would it finally make its appearance above ground, but it would come up at last, and so it was with the truths of the gospel.

Another prayer having been offered, by Rev. Mr. Slicer, of the Methodist Church, Dr. Baird was then introduced to the audience.

He was not ready for a regular speech, but would express his interest in the cause, and do all in his power to promote its interests. Had preached in no less than fourteen pulpits of various denominations, and found that the points in which they differed were immaterial, and the points were not numerous. It was unreasonable to expect all denominations to unite, but we might expect a very large proportion of the churches in the land to do so. Such a unity would do much towards promoting the kingdom of Christ.

Rev. Mr. Kirk was introduced to the assembly,

and delivered a few remarks. He said there were many false impressions abroad with regard to the Alliance. Men were apt to make mistakes with regard to God's providence. If the spirit of God

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Another prayer having been offered, and another hymn sung, the benediction was pronounced, and the meeting was dissolved.

AMERICAN ANTI-SLAVERY SOCIETY.—The thirteenth anniversary of this society was held this morning, at the Broadway Tabernacle. At the hour appointed,

Mr. Garrison, the President of the society, called the meeting to order, and told all present that any who were at liberty to express dissent from any thing they might have to say, but hoped it would be done decently and in order. A prayer was then made.

Mr. Gray, the Secretary, rose and read the Annual Report. It began with a denunciation of the Mexican war, and attributed it to the slave power of the South; it denounced the whigs for proposing to nominate the "marauding general" of our armies in Mexico, for the Presidency; it showed that the anti-slavery cause was specially increasing in this State, Massachusetts, and Ohio; and that Garrison was going on a mission to the latter State; it rejoiced over the "defeat" of the attempt of the American delegates to the Evangelical Alliance, in London, to throw over the cause of slavery the mantle of the church, and described the great barriers to the anti-slavery cause, to be "the American church and the American Union;" it made a long statement of the spread of anti-slavery papers and pamphlets, and urged the renewal and increase of such efforts, to correct the enormously bad public sentiment as to slavery; the corruptness of the church, the press, and of political parties; it alluded to the principles of anti-slavery as more misrepresented than misunderstood; the accusations against them were known to be false by those who made them; it set down the State as a "pro-slavery State," and the church as a "pro-slavery church;" let both fall; if by that fall the slave may thereby become free; and much more taken up?

2d. Shall Slavery be touched upon?

He would not wish to take up Christian Liberty or any subject except Christian Union, unless something were to be done about it. If then moved, should be advised to take up the subject of Christian Liberty.

Dr. Cox was in favor of leaving Slavery alone, because to do so would relieve the Conference from embracement. It was now not the proper

course of business to take up practical social and issues.

That should be deferred till after the organization was formed.

Dr. Lewis spoke against the fifth article, and Da.

Da. Witt urged the propriety of adhering to the proper work of the Alliance.

Dr. Schumacker understood that the American

Alliance was bound and expected to take up Slav-

ery. He was of the opinion that the Alliance should

express itself positively in regard to the principles

of anti-slavery.

Rev. Mr. Kirk wished to have two questions fairly brought before the Conference. These were,

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GOD SAVE THE PLOUGH.

BY MRS. BIGOURNEY.

See how the shining share
Maketh earth's bosom fair,
Crowning her brow—
Break in its furrow springs,
Health and repose it brings,
Treasures unknown to kings—
God save the plough!

Look—in the warrior's blade,
While o'er the tented glade,
Hate breathes its vow—
Wrath, its unheathing wakes,
Love at its lightning quakes,
Weeping and woe it wracks—
God save the plough!

Ships o' the deep may ride,
Storms wreck their tamper'd pride,
Waves when their prow—
But the well-loaded wain,
Gathering the golden grain,
Gladdening the household train—
God save the plough!

Who art the truly great?
Minions of pomp and state,
Where the crowd bow?
Give hard hands and free,
Cultures of field and tree,
Best friends of liberty,
God save the plough!

BIOGRAPHICAL.

Sister HARRIET PEASE, daughter of Mr. Thomas Pease, died, of consumption, in Enfield, Conn., April 8, aged 29 years. For several years Sister Pease lived in the happy enjoyment of the religion of Jesus. She was remarkably supported in her protracted sickness by grace. She enjoyed perfect victory over the grave. The smile of hope and joy constantly illuminated her face. For days she longed for the time of her release to come, "desiring to depart and be with Christ." Just before her death, she exclaimed, "I shall die in three minutes, and be with Jesus." In about that period she fell asleep in the Lord.

Cabotville, May 1. L. CROWELL.

Br. ABBEY BALL died in Athens, Vt., April 17, aged 60 years. Br. Ball was a worthy member of the M. E. Church about 46 years. His life has been that of a consistent Christian. For some years he was a licensed exhorter, and for thirty years a class-leader and steward. Death found him ready. In his sickness, which was painful, he manifested a holy resignation, his will being lost in the will of God. He was one of the first Methodists in that place. He has gone to his reward, leaving a wife and eleven children to mourn their loss. May God sanctify this affliction to the good of the church, and all the mourning friends.

Athens, Vt., April 22. JOSEPH HOUSE.

Mrs. PRUDENCE, wife of Mr. Eliakim Ames, died in Smyrna, Me., Feb. 13, aged 56 years and 3 months. Sister Ames experienced religion when but fourteen years of age, and united with the Methodist E. Church. Br. Ames and family removed to this place in 1845, and he and his wife became members of the M. E. Church here. She bore her sickness (which was severe) with Christian fortitude and patience, and met death in peace. She had left a husband and seven children, with other relatives, to mourn her loss. She was a dutiful wife, and a kind and affectionate mother.

TROS. B. TUPPER.
Houlton, April 28.

BETSEY, daughter of William Barrel, died in Ashburnham, Mass., May 6, aged 37 years. A lover of good people, diligent in business, her end was peaceful.

D. KILBURN.

Br. BENJAMIN BROWN died March 21, aged 53 years, more than 26 of which had been spent in the service of God. The evidence of his conversion was remarkably clear, leaving hardly a doubt to distress him. So also was his evidence of sanctification, which blessing he experienced a number of years before his death. In prayer and exhortation he was a most remarkable man, never failing deeply to interest—the great secret of which was his strong faith and ardent piety. His last sickness was a scene of triumph over the fear of death.

W. SMITH.
Newbury, Mass.

SLAVERY.

For the Herald and Journal.

ANNUAL MEETING

OF THE N. E. CONFERENCE ANTI-SLAVERY SOCIETY, k.c.

The N. E. Conference Anti-Slavery Society, held its anniversary at the Lynn Common M. E. Church, on the evening of 29, 1847.

At half past seven, the President, the Rev. Dexter S. King, called the meeting to order.—Rev. Mark Trafton read a hymn, which was sung by the whole congregation. Rev. Jefferson Haskell then devoutly implored God's special blessing upon the services of the occasion. Rev. Jonathan D. Bridge, of Worcester, was introduced to the large and interested assembly, who read the following resolutions:

Resolved. That the history of the anti-slavery enterprise in this Republic, and in the various Christian denominations of the country, is fraught with important instruction, admonition, and encouragement.

Resolved. That while the clergy, generally, are being powerfully affected in behalf of the slave, it becomes the ministry of the Methodist Episcopal Church to linger amidst the hypocrites and abstract speculations of apologetics for slavery, or to suffer themselves under the influence of a questionable charity, to take more pains to extenuate the guilt of the master, than to alleviate the woes of the slave.

The speaker then proceeded to address the meeting in a highly able, earnest, and effective manner. Br. D. responded to the assembly, that he was no backslider from the good old Wesleyan anti-slavery religion.

He observed that, despite the imprecisions and imperfections of the early abolitionists—and the speaker candidly admitted such imperfections—their labors had, nevertheless, resulted in great good to the cause of human freedom. He thought that the crushed rights, the fiery trials, the tears and blood of the slave, ought to rouse to united, uncompromising, and tireless efforts, every friend of the bondman, till the very last slave of the land is free, completely, for ever free.—Amen! responded the hearts and voices of the people. The address was certainly a noble one.

Rev. Gershon F. Cox, of the Maine Conference, entertained the audience with a brief, but excellent and deeply spiritual speech. His re-

marks on the importance and power of prayer, in the great anti-slavery enterprise, must have moved every Christian heart that heard him. And, surely, in all our great moral movements, there should be much earnest prayer. For what cause can prosper without God's own blessing? And how can that blessing be obtained and retained, without prayer?

This meeting, I fondly trust, will impart a fresh and mighty impulse to the blessed cause of slave liberation. The following are the officers for the ensuing year—the same as last year:—President, Dexter S. King. Vice Presidents, James Porter, Aaron D. Garrison, Lorenzo R. Thayer. Secretary, John S. J. Gridley. Treasurer, Horace Moulton, Thomas W. Gale, Mark Trafton, Samuel Tupper, David K. Merrill. J. S. J. G. Sec. Natick, May 6.

For the Herald and Journal.

REV. LEVI PACKARD.

It will be recollect that I called attention, several months since, to a published sermon from this gentleman, on "Covenant Obligations." His first complaint of my letter was, that I had pretended to quote from his sermon what was not in it, and had thus done him injustice—than which nothing can be further from the truth. He has, doubtless, seen his error on this point, and may yet have the candor to retract it. Failing to fasten blame upon me in this matter, he next complains of the use I made of a certain paper, which he gave to a Mrs. Gleason. In his zeal to implicate the Methodist church, and make his own appear to the best advantage, he had published in his sermon, that only one was ever received a letter from his church; that "five members" had requested a dismission and recommendation to the Methodist church, and all "received regular letters of dismission and recommendation." Knowing something of the proceedings of his church in this regard, I was surprised at the announcement, and ventured to ask his attention to the following paper:—

"At a meeting of the Congregational church, in Spencer, May 9th, 1832, the following vote was passed:—

"Whereas, Mrs. Nancy Gleason has virtually withdrawn from us, by connecting herself with another religious denomination, we therefore consider her no longer a member of us, but leave her to act in relation to religious duties, as she may think her obligations to God and man require.

Attest, LEVI PACKARD."

Now, believing as I did, that Mrs. Gleason had applied to Mr. Packard for a letter of recommendation to the Methodist church, and that she received this in response to that application, I supposed it was designed as a sort of letter, the best the church saw fit to give, though, as I stated at the time, there was not the first element of a regular letter about it. And how the gentleman would reconcile the foregoing announcement in his sermon with this singular paper, was a question of some interest. Observe: he published that but one had ever been refused a letter, and fire had received regular letters of dismission and recommendation to the Methodist church. Mrs. Gleason, having requested a letter, and left the church with this paper, I, of course, inferred that she was reckoned among the "five," and that this paper was counted as a "regular recommendation." What else could I infer? But one had been refused a letter, and that one was of the other sex. Besides, Mrs. Gleason had applied for a letter, and received this paper. Hence, I say, that this must be counted among the regular letters, or more than one had been refused. Considering that it was given in the place of a letter, I so counted it in my communication to Mr. Packard.

But for this he sharply rebukes me, and says of the paper, it is not a regular letter, and "no one ever pretended that it was." What then becomes of the statement in the sermon, that but one was ever refused a letter? Why, it is flatly denied that she ever asked for a letter. Mr. Packard says, "Mrs. G. asked a dismission from our church. She asked no recommendation to any church whatever," and it was thought to be "the most gentle way of disposing of the thing, to pass the note which I have given above." This if true, makes all right again. But let us consider this statement a moment. If she asked a dismission, that was of itself a sufficient reason for giving her one. Indeed, it was the very best, and most natural apology for its action, the church could give. But what do they say in their vote? That she had asked a dismission? Not at all. It is not even hinted. But, "Whereas, Mrs. Nancy Gleason has virtually withdrawn from us, by connecting herself with another denomination," &c. Is this being "gentle?" If she had made a request to be dismissed, as Mr. P. says, it is not more probable that this gentle church would have written, "Whereas, Mrs. Nancy Gleason has requested to be dismissed," &c. &c.—and especially, as she had not withdrawn or connected herself with another denomination, in any proper sense of these terms? Mr. Packard's account of this matter, were improbable upon the very face of it. It, however, does not fail to show the predominant influence of the times, "gentle" as they were. The truth in the case, I suppose to be, Mrs. G. asked for a regular letter of recommendation, but Mr. Packard had so much aversion to Methodism, he would not give one, and to conceal his prejudice, and give some plausibility to the action of the church, resorted to the groundless presumption that she had already withdrawn, and then dismissed her, as a matter of course. If this is not the proper translation of the matter, I have made a mistake, and will leave others to read for themselves.

"October, 1831, appeared myself to the Methodist class in Spencer. They told me to go to Mr. Packard's, and ask for a letter. In February, 1832, I went to Mr. Packard's, and asked him for a recommendation to the Methodist church. He said he could not recommend me to a people that puts down his church.

NANCY GLEASON."

"This certifies that I, Samuel Gleason, was with my wife at Mr. Packard's, when she asked him for a recommendation to the Methodist church, and when he refused to recommend her, and heard him say, he could not recommend her to a people that puts down his church."

SAMUEL GLEASON.

These statements establish several points:—1. That Mrs. G. had not joined even a Methodist class, when the vote in her case was passed. That the Methodist Spencer, in directing her to procure a letter from her church, evinced a disposition to maintain fraternal relations to that lady. 3. That she applied to Mr. Packard for a letter of recommendation to the Methodist church. 4. That it was refused, rather than prejudice against the people she proposed to join, than from any objection to her Christian character, or tendencies to Shakerism. 5. That this application laid somewhere between Mr. Packard and his church, for the space of three months.—And 6, that more than "one" was refused a letter of recommendation from Mr. Packard's church.

In other parts of the letter, from which these extracts are made, Mrs. G. distinctly states that she was visited during these three months, and, in short, that the representations in my letter to Mr. P., so far as they relate to her, are correct.

Thus it appears, that the gentleman has made some mistakes in reference to the matter in question. I will not believe them intentional misrepresentations. This would be uncharitable. The truth is, I suppose, that he is a Calvinist of the old school, and cannot look upon Methodism with any degree of allowance. He has, therefore, felt it his duty, probably, to meet and resist it at every point, and in every way which was at all admissible; not merely since we commenced operations in his neighborhood, but long before, even in the eventful days of "Letters on Methodism." And it is to this cause, likely, that many of these circumstances are attributable. But it is to be hoped that a clearer view of us, and a better acquaintance with our motives and economy, will moderate his asperity, and induce him to give us a good hearty greeting, as coadjutors in the world's salvation.

As to the many taunts, thrusts, and invectives in his article in the Puritan, I have nothing to say, more than they belong to the same category with the complaints already noticed. Touch them, and they vanish fall. Let the light shine upon them, and they vanish away. And now, after waiting so long for Mr. Packard to express himself fully in reference to my letter, and having shown that his published complaints of that document are without foundation, I take my leave of him, and of the subject, and submit the case to the good people of Spencer, who know the facts, and are capable of judging in the premises. If Mr. P. wishes to pursue the subject farther, he can do so in such form as may judge best.

Worcester, May 5. J. PORTER.

YOUTH'S DEPARTMENT.

STORY FOR LITTLE GIRLS.

A few years since, a protracted meeting was held in a town in the State of Vermont, in which a little girl experienced religion. As she was then going to the district school, one day, during the intermission at noon, she took three other little girls, and went to a neighbor's house, and asked him if she might have a prayer-meeting in one of his rooms. On being refused the use of the room, from some cause, she said to her school-mates, we must have a prayer-meeting elsewhere; and added, that they must go into the woods, near the school house, and find a good place, and have the meeting there. She accordingly went to the woods, and, after finding suitable place, addressed her playmates as follows:—

"When I kneel down, you must all kneel down; when I try to pray, you must all try to pray; and when I try to believe, you must all try to believe." And they there knelt down before their Maker, and tried to pray and believe in Christ, who had said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." And God verified the promise, "I love them that love me; and those that seek me early shall find me." They were made happy in the enjoyment of that love which passes all understanding.

Little girls, God has said to each of you, "Remember now thy Creator in the days of thy youth." When you read this little story, I hope you will go and do as these little girls did, that you may be saved from your sins, and prepare for the service of God here, and to dwell with Christ in the eternal world, where you may see him as he is, and be like him. Remember that many who were once comparatively innocent little girls, as you are now, have been ruined by sin; and their friends have suffered inexpressible anguish, while they have seen them in the broad way that leads to death.

E. A. H.

Let Christians remember, while they meet for social worship, they should all kneel, try to pray, and try to believe.

OUR JOHN JOHNSON, OR THE MAN WITH EXTENSIVE CONNECTIONS.

We are not, dear reader, about to inflict upon you a long biography of the distinguished personage whose name is so conspicuously paraded before you, at the head of this article; for, to own the truth, our personal acquaintance with the individual has been next to nothing. Indeed, we are not quite sure that we have his name right, as it stands recorded in the old family Bible; for a sense of duty to all the world constrains us to confess, that we quote from recollection—not having seen, for several years, the family record of the Johnsons. The name itself signifies, as any body may know, that the hero of our story was neither more nor less than John's son.

When we first heard of him, John Johnson lived in Charleston, S. C., and was a member of an orthodox church, in good standing. Suffering his own garden to be overrun with weeds, he spent much time in weeding the garden of his brethren. He was so pure and godly, (in his own estimation,) that all others were, in his sight, amazingly deficient, as regarded all essential qualities and qualifications for the kingdom of God. But his chief business was, to keep his minister in the straight and narrow path of duty. By virtue of his admirable skill in fault-finding, he could detect, in an instant, defects in a sermon, or a prayer, which other people had not the wit nor the wisdom to discover. As he was always in the right, and his brethren always in the wrong, he was always, from moral necessity, opposed to whatever the majority were in favor of; and as he was of course always in the minority, because

"Broad is the road that leads to death, And thousands walk together there, While wisdom shows a narrow path, With here and there a traveller."

he resorted to intrigue, and mischief-making, in order to carry his point, and secure his end. This kept the church to which he belonged in a continual turmoil, and rendered the life of his poor minister a life of continued anxiety and wretchedness.

The Rev. Mr. Psalter, for such we must call him, worn out with his labors and trials, and tormented by the vexatious intrusions and importunities of brother John Johnson, asked and obtained leave of absence for a few months, for the purpose of taking a long breath; being determined to obtain a situation, if possible, where he could enjoy exemption from the evil which had well nigh worn out his patience, and rendered life a burden. Keeping his determination to himself, not daring to tell his wife and children of it, lest John Johnson should get hold of it, and prevent his going, he started on his journey, and arrived safe and sound in the good city of Philadelphia. Intent upon the object which he had in view, he lost no time in calling upon a ministering brother, to whom he related his troubles. What was his surprise, to learn that the good brother to whom he had gone for sympathy, was in a like predicament. "Alas," he exclaimed, "you have come to the wrong place for relief—for in my society I have a man one of the most officious of my communicants, who exactly answers the description of your Mr. John Johnson, and he keeps the church in such an uproar all the while, that I have been praying for a call." Losing no time by delay, Mr. Psalter took passage for New York, and made the acquaintance of several of his brethren there. Great was his grief, on finding that each one had a John Johnson in his parish. He went to Boston, and diligently inquired into the state of things

there, thinking that in the metropolis of New England he would find at least one religious society that had no John Johnson in it. In this he was disappointed; and making all convenient haste, he went to Salem, hoping that the race of the Johnsons had been exterminated, when the Puritans drove off the Baptists and Quakers, and hung the witches. Calling on the venerable Dr. Worcester, then alive, and preaching there, Mr. Psalter told his pitiful story, and repeated his earnest inquiry for a religious society, without a John Johnson in it. "Go back," said the Doctor, "and make the best you can of the evils of your condition; for, in all my long experience, I have never known a parish without one of the Johnson family in it!"

It is hoped that the society of our faith are sold, if ever, troubled in like manner. But if any are thus afflicted, they will do well to resort to the summary process of excommunication. May the Lord deliver our churches and societies from the influence of so great an evil as John Johnson.—Western Evangelist.

THE BATTLE FIELD.

A correspondent of the New Orleans Delta, in a letter from Saltillo, thus describes the awful spectacle of the battle field, after the battle of Buena Vista had been fought. What a picture is it present of war!

At one time during the fight, we returned over the ground on which was made our first charge. We there saw the mangled bodies of our fallen comrades, and, although animated by the excitement of the fierce contest which was just then to be renewed, yet I think there was not a heart among them which did not for a moment cease to beat, on beholding that horrible scene. But for his straw hat, and a few other articles of clothing which the ruffians had left on him, I should have failed to recognize the body of young Eggleston. He was shot, stabbed, and otherwise abused. This was, indeed, the fate of all whom I saw. Lieut. Moore, and a man named Couch, of our company, were the only persons whose bodies I easily recognized.

After the battle, I rode over the whole field. Parties were engaged in burying the dead—but there were still hundreds of bodies lying stiff and cold, with no covering save the scanty remains of clothing which the robbers of the dead found too valueless to take from them. I saw the human body pierced in every place. I saw expressed in the faces of the dead almost every passion and feeling. Some seemed to have died excreting their enemies, and cursing them with their last breath; others had the most placid and resigned expression and feeling. Some seemed to have died defending their lives bravely to the last, while others evidently used their last words in supplicating for mercy. Here lay youth and mature age, calmly reposing in untimely death.

Passing over from this part of the bloody ground, I went over to the plain literally covered with the dead bodies of those who had so recently been our foes. This scene was horrible enough, but was divested of some of its horrors by the fact that not one of the Mexican soldiers was either robbed or stripped of his clothing, nor was there the least appearance of the bodies having been abused after being wounded. This indeed, speaks much for the "barbarous volunteers of the United States of the North," as the Mexicans style us.

Among the hundreds of dead whom I saw there, I was touched by the appearance of the corpse of a Mexican boy, whose age, I should think, could not have exceeded fifteen years. A bullet had struck him full through the breast, and must have occasioned almost instant death. He was lying on his back, his face slightly inclined to one side, and, although cold, yet beaming with a bright and sunny smile, which eloquently told the spectator that he had fallen with his face to his country's foot.

Satillo is one vast hospital. Besides our own wounded, (four to five hundred in number,) General Taylor has collected all the wounded Mexicans who were left by their army, and put them in the hospital. It is most disgusting to visit one of these places. All of them (the Mexicans) are badly wounded, for those that were slightly wounded went off. They are dying every hour

THE VANITY OF TALENT ON A DEATH-BED.

The